THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

VOL. I.] LEXINGTON, KY. APRIL 13, 1825. [No. XL.

EDITED BY

J. Breckinridge & J. C. Harrison,

PRINTED BY

THOMAS T. SKILLMAN.

Published every Wednesday, at THREE DOLLARS per annum, in the currency of Kentucky, in advance, and increasing by TWENTY-FIVE CENTS for every three months delay.

CREEDS AND CONFESSIONS.

The utility and importance of Creeds and Confessions: an Introductory Lecture, delivered at the opening of the summer session of the Theological Seminary of the Presbyterian Church, Princeton, July 2, 1824.—BY SAMUEL MILLER, D D. *Professor of Ecclesiastical History and Church Government in the said Seminary.*

[Continued from page 612.]

3. A *third* objection often urged against subscription to Creeds and Confessions is, that it is UNFRIENDLY TO FREE INQUIRY.

In answer to this objection, my *first* remark is, that when a man takes on himself the solemn and highly responsible office of a public instructor of others, we must presume that he has examined the most important of the various Creeds, called christian, with all the deliberation, sincerity, and prayer, of which he is capable, and that he has made up his mind with respect to the leading doctrines of scripture. To suppose any one capable of entering on the duties of the ministerial office while he is wavering and unsettled, and liable to be "carried about by every wind of doctrine," is to suppose him both weak and criminal to a very great degree. I know indeed that some ardent opposers of Creeds, consider a state of *entire indecision* with regard even to leading theological doctrines, as the most laudable and desirable state of mind. They wish every man, not only to feel himself a *learner* to the end of life, which is undoubtedly right; but, also, if possible keep to himself in that equilibrium of mind with respect to the most important doctrinal opinions, which shall amount to perfect indifference whether he retains or relinquishes his present sentiments. This they eulogize, as "openness to conviction," "freedom from prejudice," &c. Without stopping to combat this sentiment at large, I hesitate not to pronounce it unreasonable in itself; contrary to scripture; and an enemy to all christian stability and comfort. We know what is said in the word of the God, of those who are "ever learning, and never able to the knowledge of the truth." I repeat it, we must suppose him who undertakes to be a teacher of others, to be himself, as the apostle expresses it, "grounded and settled in the faith."

But further; the same objection might be urged with quite as much force, against a man's making ANY PUBLIC DECLARATION OF HIS SENTIMENTS, either by preaching, or by writing and printing; lest he should afterwards obtain more light, and yet be tempted to adhere, contrary to his conscience, to what he had before so publicly espoused.

There can be no doubt, that every public act, by which a man pledges

himself, even as a private member, to any particular denomination of christians, interposes some obstacle in the way of his afterwards deserting that denomination, and uniting himself with another.

But because this is so, shall a man, therefore, *never join any church;* never take any step that will, directly or indirectly, pledge his religious Creed or character, lest he should afterwards alter his mind, and be constrained to transfer his relation to a different body, and thus be liable to find himself embarrassed by his former steps? Upon this principle, we must go further, and adopt the doctrine, equally absurd and heathenish, that no parent ought ever to instruct his child in what he deems the most precious truths of the gospel, lest he should fill his mind with prejudices, and present an obstacle to free and unshackled inquiry afterwards. For there can be no doubt that early parental instruction *does* present more or less obstacle, in the way of a subsequent change of opinion, on those subjects which that instruction embraced. Yet our Father in heaven has expressly commanded us to instruct our children, and to endeavour to pre-occupy their minds with every thing that is excellent, both in principle and practice. In short, if the objection before us be valid, then no one ought ever to go forward in the discharge of any duty. Nay, if this be so, then every book a man reads, and every careful, deep inquiry he makes concerning the subject of it, must be considered as tending to influence the mind, and to interfere with perfect impartiality in any *subsequent* inquiry on the same subject; and therefore, ought to be forbone!

No man in his senses acts thus. Especially, no christian allows himself thus to judge or reason. In the path of what appears to be present duty, he feels bound to go forward, leaving future things with God. Now, if subscription to a correct Creed be really agreeable to the will of God: if it be necessary, both to the purity and harmony of the church; and, therefore, in itself a duty; then no man ought any more to hesitate about discharging this duty, than about discharging any of those duties which have been mentioned, or any others which may be supposed

4. A fourth objection frequently brought against Creeds is, that they have ALTOGETHER FAILED OF ANSWERING THE PURPOSE PROFESSED TO BE INTENDED BY THEM.

This objection evidently proceeds on the principle, that a remedy which does not accomplish every thing, is worth nothing. Because Creeds have not completely banished dissension and discord from the churches which have adopted them, therefore they have been of no use. But is this sound reasoning? Does it accord even with common sense, or with the dictates of experience in any walk of life! Because the constitution of the *United States* has not completely defended our country from all political animosity and strife; is it, therefore, worthless? Or should we have been more united and harmonious without any constitutional provisions at all? Because the system of public law does not annihilate all crime, should we, of course, be as well without it? No one will say this. Nay, may not the objection be retorted on those who urge it? They contend that Creeds are unnecessary; that the Bible is amply sufficient for all purposes, as a test of truth. But has the Bible banished dissension and discord from the church? No one will pretend that it has. Yet why not? Surely not on account of any error or defect in itself; but on account of the folly and perverseness of depraved man, who amidst all the provisions of infinite wisdom and goodness, is continually warring against the peace of the world.

But I go further, and maintain that the history of the practical influence of Creeds, is strongly in their favour. Though they have not done every thing that could have been desired, they have done much; and much in those very churches which have been most frequently selected as examples of their entire want of efficacy. The Calvinistic articles of the church of *England* were the means of keeping her doctrinally pure, to a very remarkable degree, for the great part of a hundred years.

We may truly say, that the Creed of the church of *England* continued to operate effectually as a bond of union, and a barrier against the encroachments of heresy, as long as it continued to be faithfully applied, agreeably to its known original purport. When it ceased to be thus applied, it ceased to produce its wonted effect. But can this be reasonably wondered at? As well might we wonder that a medicine, when its use was laid aside, should no longer heal

The very same representation, in substance, may be made concerning the church of *Scotland*. Her pre-eminently excellent Creed was the means, under God, of keeping her united and pure, as long as that Creed continued honestly employed as a test, according to its true intent and spirit. When this ceased to be the case, it would have been strange, indeed, if the state of things had remained as before. It did not so remain. With lax and dishonest subscription, heresy came in:—at first, with reserve and caution, but afterwards more openly.

Nor have the Creeds of those national churches of *Great Britain* yet accomplished all the benefits to the cause of truth and righteousness which they are destined to confer. Though their genuine spirit has been long since forgotten by many; this is by no means the case with all. There has constantly been, in both those churches, a body of faithful witnessess to the truth. This body, thanks to the Almighty and all-gracious King of Zion is increasing. Their "good Confessions" form a rallying point, around which numbers are now gathering;—and those far-famed formularies, the favourable influence of which has been supposed by many to be long since exhausted, and more then exhausted will again become, there is every reason to believe, an "ensign to the people," to which there shall be a flocking of those who love the simplicity that is in Christ," more extensive and more glorious than ever before.

Nor are we without significant attestations to the efficacy of Creeds, and to the mischief of being without them, in our own country. Of the former, the Presbyterian church in the *United States* is one of the signal examples. Conflicts, she has indeed, had; but they have been such, as were incident to every community, ecclesiastical or civil, administered by the counsels of imperfect men. Amidst them all, she has, by the favour of her Divine Head, held on her way, substantially true to her system of doctrine and order; and though constituted, originally, by members from different countries, and of different habits, she has remained united to a degree, considering all things, truly wonderful. Of the latter, the congregational churches of *Massachusetts*, furnish a melancholy memorial, Though orginally formed by a people, far more homogeneous in their character and habits, and far more united in their opinions; yet, being destitute of any efficient bond of union, and equally destitute of the means of maintaining it, if it had been possessed, they have fallen a prey to dissension and error, to a degree, equally instructive and mournful.

5. The last objection which I shall consider is, that subscription to Creeds,

has not only failed entirely of producing the benefits contemplated by their friends; but has rather been found to PRODUCE THE OPPOSITE EVILS;—TO GENERATE DISCORD AND STRIFE.

In reply to this objection, my first remark is, that the alleged fact, which it takes for granted, is utterly denied. It is not true that Creeds have generated contention and strife in the bosom of those churches which have adopted them. On the contrary, it would be easy to show, by an extended induction of facts, that in those churches in which Creeds and Confessions have been most esteemed and most regarded, there union and peace have most remarkably reigned. In truth, it has ever been the want of regard to such formularies, that has led to division and strife in the church of Christ.

My next remark is, that, even if it were shown that orthodox public Creeds are often indirectly connected with conflict and contention in the church; it would form no solid argument against them. A dent attachment to what they deemed truth, is the principle, in all ages, which has led christian communities to adopt Creeds and Confessions of Faith. The same attachment to truth will naturally lead them to watch with care against every thing that is hostile to it; and to "contend earnestly" in its defence, when it is attacked. In this case, a Creed, supposing it to be a sound and scriptural one—is no more the cause of conflict and division, than a wholesome medicine is the cause of that disease which it is intended to cure.

Before Christianity was preached in the Roman empire, the different classes of Pagans lived together in peace. The foundation of this peace was, the opinion, that error was innocent; and that all classess of religionists were equally safe. But when the religion of Jesus Christ was preached; when his ministers proclaimed that there was no other system, either true or safe; that there was no other foundation of hope; that all false religions were not only highly criminal, but also eternally destructive; and that the followers of Christ could not possibly countenance any of them; then a scene of the most shocking persecution and violence, on the part of the Pagans, commenced. But on what, or on whom, are we to throw the blame, for these scenes of violence? No one surely, will say on Christianity. We are rather to impute it to the corruption of human nature, and to the blindness and violence of Pagan malice.

The only additional remark, therefore, which I have to make on the objection before us, is, that it can have no force, excepting upon the principle, that error ought to be left unassailed, and that contention for the truth is not a duty:—for all defence of the truth, against its active opposers—all "contending for the truth," must, of course, disturb that cold and death-like tranquility which indifference to the purity of faith tends to introduce. We are commanded, "if it be possible, as much as lieth in us, to live peaceably with all men." But it is not "possible" to be at peace with some men. We *must not* be at peace with error or wickedness. The Divine authority makes it our duty to oppose them to the utmost, at our peril. And if in the discharge of this duty, the peace of the church is, for a time, disturbed, the sin lies at the door of those who rendered the conflict necessary.

YOUNG LADIES MISSIONARY SOCIETY.

The Annual Meeting of the Young Ladies Missionary Society of Lexington was held in the M'Chord's church on Tuesday evening, April 29th—when was read to a large and attentive assembly the following report.

Third Annual Report of the Young Ladies Misssionary Society.

The Board of Managers of this Society, find that they are called upon by the return of another Anniversary, to lay before their friends, a detail of their proceedings during the past year. This they deem to be a duty, which they owe to their patrons, to themselves, and to that sacred cause, in which they trust they are sincere participators.

We are well aware that in this review, there will be found much cause for humiliation and regret. Yet we rejoice that we shall also find abundant reason for gratitude and thanksgiving. And while we acknowledge the feebleness, and inefficiency of our efforts—the coldness and indifference with which we have performed the duties assigned us—we would not forget to adore and praise that God who has never forsaken us—but who in the midst of all our unworthiness, has been pleased to guide our hesitating footsteps—to animate our hopes—to encourage our hearts—and to bless, even our most imperfect services.

The little Association in whose behalf we this evening ask your most patient indulgence, possesses none of those superior and imposing claims, which are calculated to excite admiration or secure confidence. Humble in its design, and contracted in the sphere of its operations, its only importance is derived from its connexion with that glorious cause, which is at once the christian's boast, and the scoff of infidelity. Its only claim rests, upon the varied necessities of those who are the objects of more powerful and extended combinations. And though we are called to labour in this obscure part of God's Vineyard, yet we feel that obscure as it may be, it is *still God's Vineyard*, and therefore can never be unworthy *his* regard—from under his power to protect—or his goodness to bless.

Our friends will recollect, that in our last Report we mentioned the loss of many of our subscribers. During the past year we have lost many more, and now our list does not contain more than half the number it did in 1823. In view therefore of this rapid decline, our friends will not be surprised to find that we have done but little—and that even this, has been effected with difficulty, and under circumstances of some embarrassment.

During the past summer, your Board were impressed with the belief, that in our town and neighbourhood, there were many pious and benevolent individuals, who would cheerfully contribute something to the interests of this Society, who were prevented, either by not knowing what articles would be acceptable, or to whose care to commit their contributions, thought it proper to appoint a place of deposit. This appointment, together with such articles as would be needed by the Society, were made known to the public. We are sorry to say that this effort has hitherto produced but little effect.

The box which we have prepared, and which we hope in a few days to forward to its place of destination, is much smaller than those of the two preceding years. It consists principally of clothing and stationary. From the Female Bible Society, we received as a donation, one doz. Testaments, and from the Female Union Tract Society, 900 pages of Tracts. So inseparable, so useful and so dependant, one upon another, are the varied institutions of christian benevolence.

It is with the most sincere pleasure, that we once more return our acknowledgments to the patrons of this Association, for their liberal donations to our purchasing committee. Had it not been for these contributions, which you may have thought trifling and insignificant, and had we been left to depend upon our subscription money, we should have failed entirely, in the design of sending our accustomed supplies to Mayhew.

We are happy to say that in one or two instances we have received gifts from *children*, which were given with an eagerness and an apparent interest, which at once enhanced the value of their little offerings, and gave pledge of future and increased usefulness. May you, our young friends, go imitate this example, that you may share in the reward of well doing.

In November, your Board received a letter from the Revd. Mr. Kingsbury, superintendent and Missionary at Mayhew, giving some account of the schools attached to that Station. In regard to these he writes: "We have now nine schools in the nation. These are extended on the northern, eastern and southern sides for more than three hundred and fifty miles. Upwards of *two hundred* scholars attended them last term. We have experienced

much opposition. Yet we are constrained to say, "goodness and mercy have followed us hitherto," and while we join in this acknowledgment, how should our gratitude to Almighty God be increased, while we remember that this Station, which ever since our existence as a society has been with us a point of peculiar interest, that these children for whom we have laboured and prayed, and these Missionaries whose hands we have endeavoured to strengthen in the good work of the Lord, have recently been blessed with a day of the outpowering of the holy Spirit. With what exultation, may the friends of *Indian* Missions repeat this fact. With what pure and unmingled joy may the labourers in this field now look back upon that providence, which first pointed them to this consecrated spot, and bid them there em plant the standard of their Lord and master. Not by violence but by the proclamation of "peace on earth and good will to men."

In concluding the letter just alluded to, Mr. Kingsbury asks, "can we depend upon our friends in Lexington for a box of clothing annually?" With this society rests the answer, we are to return to this appeal. We have seen our little band gradually diminishing, until now it is almost gone. Yet may we not hope that that sacred spirit of Missionary effort, which first called us to this work, still glows with all its animating influences, in the hearts of those that remain—still amidst decay and disappointment, bids us hope for better days—still prompts to unceasing effort—and still, pointing to the desolations of our own beloved land, calls upon us by every motive which can influence—by all that is generous in pity—exalted in religion, or binding in duty, to arise and do what we can to adorn and beautify these desolations; that the wilderness may "blossom as the rosse," that the poor wandering Indian may be taught to love and worship the true God—and to adopt those institutions which, while they offer him a *permanent* home, shall render that home happy by making it the scene of domestic peace and family religion. While there lives such a spirit, if it be in but one heart, we need never despair of doing something. May we not therefore say to those who have asked our aid, not for themselves, but for two hundred wretched, dependant, children, that what we *can* do shall be done, and that our efforts in their behalf shall cease only with their necessities. And in this work we earnestly ask the co-operation of all our female friends. If those of them who are heads of families, when preparing the spring or fall clothing for their households, would conscientiously lay by but *one single garment* sacred to the cause of Missions—how soon would the treasury of the Lord be enriched—while the blessing of those who were ready to perish should descend upon them and their children.

And will not our dear *young* friends come, and share in this blessed privilege of self-denial. Cannot they forego one small gratification, one single amusement, one trifling, or at best unimportant ornament, that they may be the means of sending a Bible, or even a Tract, to teach the poor perishing Indian the path-way to heaven; to tell him of a Saviour, and bid him amid the agonies of dissolving nature to look beyond the grave to a home of eternal rest and never ending felicity? Surely for such an end they would most gladly forego any thing, most willingly make any sacrifice. Then we ask them, in the sincerity of their hearts to make the effort, and contrast the pleasure of self-gratification, with the sweet enjoyment which arises from the consciousnes of having done good to others.

To the members of this society, we would say, be of good courage—you labour in union with a mighty host. Let your motto be, "To the help of the Lord, to the help of the Lord against the mighty." And casting from you all that would tend to damp your ardour or weaken the energy of renewed effort, come, take a firmer hold of this work; yet come not alone, but bring with you all over whom you have influence. Should any object to the humble and contracted sphere of *our* efforts; strengthen and encourage them for a nobler enterprise. Should any say that they neither have, nor desire to have, any lot or part in this matter: Point them to the desolations of India, and the Islands of the sea; to the high and important claims of the scattered remnant of God's Israel; of the savages of their own forests, and of the poor degraded *heathen, who daily crowd their very thresholds;* and then ask them if they dare fold their hands in cold and heartless indifference, while these *millions* are perishing for the bread and water of

life. Bid them witness the talent, the wealth, the influence, the learning and piety, which have consecrated their combined and most powerful energies to the promotion of this holy cause, and blush for their neutrality.

Let none say, there is nothing *we* can do. A design so vast and important, involving so many high and enduring interests, cannot be promoted by *our* poor gifts, or strengthened by *our* feeble efforts. "God does not despise the day of small things." He has again and again, owned and blessed the simple offerings of pious poverty. Why then should we through fear or shame hesitate to cast in our mite.

But if indeed we have nothing to give; yet if in our hearts we are saying, "thy kingdom come," still there is something for us to *do*. We may induce *others to give;* we can vindicate God's holy cause, and God's devoted Missionary servants, before "a world lying in wickedness." But above all we can pray for the hastening of that glorious day, when Alleluia to God and his Christ shall be heard from every land. When the Islands of the sea shall join their voice, and the swelling anthem of praise, bursting from the lips of myriads of the redeemed on earth, shall ascend in one glad strain to the throne of the Eternal. "Salvation and glory, and honour, and power, unto the Lord our God, for ever and ever. Alleluia, for the Lord God omnipotent reigneth."

TREASURER'S REPORT.

The Young Ladies Missionary Society in acc't. with Margaret Breckinridge, Treasurer.

DR.	D.	C.
To cash received of the last year's annual subscription,	2	00
Annual subscriptions for the present year,	26	00
Donations in money,	19	75
Total,	47	75

CR.	D.	C.
By Cash paid for printing,	7	00
Carriage of a box,	2	00
For the purchase of clothing,	32	75
Total,	41	75
Balance in the Treasury,	6	00

MARGARET BRECKINRIDGE.
March 15th, 1825.

After the reading of the Report, appropriate and interesting addresses were delivered on the occasion by the Revd. Mr. Tomlinson of the Methodist church, and the Revd. Dr. Blythe of the Presbyterian church; and the meeting was closed with prayer by the Revd. Mr. Challen of the Baptist church.

At the close of the services a collection of 22 dollars 12 1-2 cents, was taken up for the uses of the Society.

From the N. Y. Observer.

SYRIAN CHRISTIANS OF MOUNT TOR.

In his journey from Jerusalem to Bagdad in February of last year, Mr. Wolf, the Missionary, tarried for a short time at Merdeen, a city of 11,000 inhabitants, situated about 45 miles S. of Diarbekir in Asiatic Turkey, near the confines of Persia. During his residence here he obtained the following interesting information respecting the Syrian Christians of Mount Tor. We do not remember ever before to met with an account of these people. They live in a part of the world which is seldom visited by Europeans.

Feb. 25.—Mount Tor, two days journey from Merdeen, is a country which ought to be attended to. That mountain is inaccessable to the Turks; and Bishop Abdalhad, a native who goes there every year, and who is highly esteemed there, gave me the following account of it:—

The are 100,000 Syrian Christians, who speak the old litteral Syriac language, and very few of them understand Arabic. They do not acknowledge the Turkish authority, and the Turkish governor of Merdeen does not dare to exact tribute from the Syrian Christians of Mount Tor, who come sometimes to Merdeen, for fear that they sheuld attack the town. They abuse the Turks, and call them dogs; and it often happens that Turks and Yezidi publicly turn christians upon mount Tor, and the whole mountain

then resounds that a Turk has become Christian. No Catholic Missionary ever dares to go there, for they would immediately put him to death. Many of them reach the age of 130 years. The curse Mahomed as soon as they see a Turk. They sometimes go to battle one against the other, or against their neighbouring enemies, the mountaineers of Mehal Lamia. The bishops and the priests are their leaders on these occasions. Bishop Abdalhad himself was during his residence upon mount Tor, frequently obliged to extinguish the candle at the altar, and to take up the arms which are always placed at the altar near the Gospels, and to go out with his flock against the enemy. Abdalhad told me with the greatest simplicity, that his brethren upon mount Tor are like the Turks: the brother murders the brother. (Abhu yaktul abhu.) They love their Syrian brethren at Merdeen, and treat them kindly when they come to mount Tor; and they kiss the hands and the garment of the Syrian patriarch of Merdeen, although they do not acknowledge his jurisdiction, as they have their own patriarch. They ocoupy 102 villages. At Baribrina there are two patriarchs, partriarch Bar Thom, and patriarch Mirza; and there are four and twenty churches, and bishops, priests, and deacons, not a few. They have four great convents inhabited by monks.

THE WALDENSES.

A letter from the Rev. Sereno E. Dwight, dated at Rome, gives some account of this interesting people: the only people that preserved uncorrupt, the doctrines of Christ and his Apostles, through the darkness of the Middle Ages. They inhabit three deep vallies, quite at the north part of Laly and open only to the south. Population nearly 20,000, and chiefly resident in 13 villages. They are a very plain, industrious, and pious people; bearing, as Mr. Dwight imagines, a very strong resemblance in their character and manners, to the fathers of New-England. In consequence of their religion, they are subject to many and great privations; can neither be physicians nor lawyers; are obliged to pay enormous taxes, and suffer various others hardships;—yet for all this, apostacies to the Catholic religion are almost unknown.—Mr. Dwight having letters of introduction to the Rev. Mr. Bert, a godly minister among them, was received with the plainness, sincerity and solemnity which seemed to prevail. Although in a manner shut out from the world, Mr. Bert has a library of 7 or 800 volumes; and is a man of general intelligence as well as undoubted piety. In answer to the inquiry of his guest, Mr. Bert remarked, that THE WALDENSES HAD ALWAYS BAPTIZED THEIR INFANTS, AND ALWAYS DONE IT BY AFFUSION.

Bost. Rec. & Tele.

FREDERICKSTOWN, Md. March 12.

BREACH OF MARRIAGE CONTRACT.

Catharine Stalcy. vs. *Charles Burkhart.*—This was an action for the breach of a marriage contract, tried at the present session of the Frederick county court. The jury, after retiring to their room for a few minutes, returned with a verdict for the plaintiff, and *three thousand dollars* damages.

Another Breach of Promise.—Miss Hannah Dodge, of Newcastle, Maine, has obtained a verdict of *one thousand dollars*, against Mr. Joel Hill, for refusing to fulfil his promise of Marriage.

Wrong Name.—One of the counties of Georgia, named *Liberty*, contains, according to the census recently taken, 1685 free persons, and 5758 slaves.

THE LUMINARY.

LEXINGTON:
WEDNESDAY, APRIL 13, 1825.

DR. FISHBACK AND TRANSYLVANIA UNIVERSITY:

Or The BAPTISTS *and* PRESIDENT HOLLEY.

Solitudinem faciunt pacem appellant.

"They make a *wilderness*, and call it peace."

(3.) *Our third proof of the necessity of reform is derived from a comparative view of the catalogues of the students for several successive years.*

We have now before us these documents for five successive years, beginning with 1821, and ending with 1825. They are prepared by the authorities of the College, and published in their name. Of course they will be acknowledged as authentic by them.

By a reference to them, we find the sum total of Students, including all the departments, to be,

in	1821	282
in	1822	383
in	1823	386
in	1824	404
in	1825	400

Upon the surface of the subject there is an appearance of as great prosperity for the two last years as the institution ever has enjoyed. The catalogue of the present year has actually been appealed to, in proof of its present flourishing condition. And we allow that if the unparalleled increase of the Medical School, be called in to the aid of the Academical Department, *a splicing may be effected* which will keep up a fair appearance. But the tuition and special influence of the President are confined to the College Proper, at least they do not extend to the Medical Department. The two departments are as to vital matters independent on each other, and the services of Dr. Holley in the Medical School are little more than the conferring of degrees upon its graduates. In proof of this see in the catalogue of 1821 the following article.

"The immediate government of the Medical Students is in the hands of the Medical Professors, who are responsible for the administration to the President and Trustees."

The history of the Medical Classes presents the following astonishing increase. Descending no lower than 1821, we find its number

in	1821	93
in	1822	138
in	1823	170
in	1824	200
in	1825	234

That is, it has increased in 4 successive years by 45—32—30—and 34—and the difference is 141 *between* the No. of students in 1821, and now.

In the College Proper, which is the President's PECULIAR FIELD, the result is as follows.

Under graduates,

in	1821	180
in	1822	200
in	1823	172
in	1824	151
in	1825	134

That is, in 4 years it has increased 20—from 1821 to 1822—and then regularly decreased, by 28—21—and 17. Or in three years there is the great difference of 66—between its number of students then and now.

This estimate embraces according their method of computation the boys of the grammar school who are preparing for the college. The view of the four college classes is as follows.

in	1821	108
in	1822	138
in	1833	121
in	1824	124
in	1825	107

That is, from 1821 to 1822 an increase of 30—afterwards decrease in

1823 of 17 an increase in 1824 of 3, and a decrease in 1825 of 17, that is a decrease since 1822 of 31 students. The present senior class, of 41 students, when it graduates, will leave in the other three classes 66 students only.

Now it must be seen that whatever the prosperity of the Medical School may have been, and however its rapid increase, may have been dexterously used to fill up the declining number of the College Proper—yet the latter branch has been for some time and now is withering away.

A specimen will speak with more effect.

In 1823 the medical class numbered	170
And the college proper	172
Making	342
In 1825, medical class	234
And college proper only	134
Making	368

Here the results are nearly identical, and yet how has the former increased, and how does it help out the crippled condition of the latter. Yet this is the very state of things which at the close of the catalogue of this year is thus announced.

"The prospects of the University were never as flattering, and never were the benefits of education and good morals as extensively diffused by it as at present."

It is fairly made out then, that the institution as to the College Proper is rapidly declining; and this we think is a loud call to reform. It is a powerful appeal assuredly to those who have said and felt so much concerning the President's influence in enriching the town by increasing the No. of the college students.

It is obvious that the Medical School does not depend upon him for its success—(though the time *may* not be distant when his presence may check its illustrious career) and that the College Proper is *declining* under *his influence*.

We have on this head a single additional thought, which we subjoin as an appendix to the above statements. In right and in name, ours is a state institution—and if general confidence could be secured, so it would be in fact. But it is a striking truth, that with all the puffing which the establishment has received, and all the pompous boastings of the party, it is very partial in the diffusion of its *light*.

The catalogues of these five years named above, exhibit in the aggregate 887 students in the academical department, of whom 400 have been from Lexington and Fayette county, and the great body of those 400 from the town itself. Here the evil complained of is not, that multitudes of our youth around the walls of the institution, should enjoy the benefits of a college education, but that it should so much be *confined* to *them*. Whether the wish of Town be to extend the benefits of knowledge, or to augment its own pecuniary resources, the appeal is equally plain and powerful.

The want of general confidence in Dr. Holley, has no doubt produced this result, and we have no reason to doubt that the same causes operating with increasing intensity, and through still wider limits, will produce the same effect from year to year, until the extreme decay of the College will render reform impossible. It is the wisdom and the duty and the right of the people to demand that reform which shall prevent a result so fatal.

(4.) *The method of defence that has been used by the college party in sustaining the president, tell to the community, in a language which we cannot misunderstand, that reform is necessary.*

Instead of meeting the question before the people on the broad ground of free inquiry, manly argument, and matter of fact, they have resorted to low defamation, have shrunk from the

exhibition of the true state of the institution, and to the repeated appeals of their fellow citizens upon this great common concern, answered inquiry with insult, argument with slander, and *stubborn facts* with sullen silence.

At any stage of the investigation, who has appeared *with proof* that President Holley was a man of habits or of principles fitted for his responsible station?—Who has with *proof*, attempted to show that he teaches our youth the religion of the state?—or that he does not teach them another and a corrupt religion? When a public press of the town generously and justly opened its columns for free and impartial inquiry into the state of the University, who forcibly caused it to stop—who violated the liberty of the press, and checked the progress of truth, and shrunk from the light of an investigation which they could not meet? Who have in turn assaulted the character of pastor after pastor in the town, because they could not in silence submit to the ruin of the institution, and the corruption of public morals and manners among their people?—Who so loudly lauded Dr. Fishback when he was as they supposed *with them*, as a learned, temperate, liberal, and orthodox divine, and yet when he *comes forth and exposes their corruption*, vilify him in the language of Billingsgate, and declare they have known him long ago (yes, while thus conscienciously praising him) to be destitute of all principle and all worth? Who after all this proposed to Dr. Fishback to "abandon" the efforts at reform, with the promise of "sparing" him if he would thus return to them?

(*To be concluded in our next.*)

A CARD.

It is known to the community that a scurrilous attack has been made upon my character, in the public prints, by an author signing himself "Observer." I take this occasion to say that his name has been demanded of the Editor of the Western Monitor, and by the direction of the author refused. As these productions are entirely of a personal nature, every principle of justice and honour called for the avowal of his proper name. Wherfore it must be evident that a consciousness of having wronged me, and a fear of exposure, has made this course necessary to the rescue of his own character from public obliquy. In confirmation of this statement, I pledge myself to the public to establish the charge of repeated and deliberate falsehood upon "Observer," whenever a respectable man shall avow himself the author, and assume the responsibility arising from such an avowal In the mean time, the academical department of the University is chargeable with these pieces, and must feel before our country, the consequences, whatever they may be, of employing such corruption in its service.—"Observer" is the professed advocate and friend of the present administration, his spirit must be received as a specimen of the spirit which prevails in the institution, as his method of defence is a most protentous discovery of its present desperate condition. Such methods of *defence*, if they can at all appropriate the term, afford to the friends of reform in Transylvania University the highest encouragement to continue the investigation and exposure which they have begun, of its present condition. It is vain to attempt by personal slander or malicious falsehood, the diversion of the public attention from the *great object now before the people.* The people *will hear*, and they need only to be *informed to act upon this subject.*

JOHN BRECKINRIDGE.

Lex. April 6, 1825.

For the Western Luminary.

TRANSYLVANIA UNIVERSITY.

The Baptists, I observe, in the Western Monitor of April 2nd. are very highly

praised by "Observer," in the following terms: "The Baptists are a bold magnanimous people; jealous of their own rights; mindful of their whippings, fines and imprisonments received at the hands of" the Presbyterians "in these United States, because they thought for themselves." Again: "The Baptists estimate their own honour, their personal character, and their sectarian *independence* too highly to submit to a mercenary transfer of power."

This praise proceeds, I apprehend, from the hope that the Baptists will be induced thereby to support the present order of Transylvania University, and reprobate Dr. Fishback for refusing to support the conduct and principles of the President, in violation of all that the Baptists hold sacred. "Observer" was unfortunate in the use of these high sounding encomiums in relation to the object he had in view and the end he intended to answer by them.

This praise could not have proceeded from real respect for or love to the Baptists; else why have there not been more than one solitary member of that denomination in the Board of Trustees since 1818? And why is he now vilified by Observer and Dr. Holley's particular friends for conduct which every christian man must approve? No; it was designed to excite their prejudices and resentment against the Presbyterians. This is the intention of their praise.

The Baptists do indeed remember their whippings, fines and imprisoments in these United States; and Observer might have added to the list, their duckings and their being hunted with dogs, &c. But they would ask at whose hands did they receive these insults and injuries? I answer, from Doctor Holley's denomination in New-England, and not from the Presbyterians. Poor Roger Williams, for his Baptist principles, was compelled, in the dead of winter, to seek refuge and hospitality among a tribe of Indians to avoid their cruelties, and from being imprisoned in a ship and transported to England as a felon to be delivered up to the inquisition of the king of England for punishment for his religious sentiments; while others were whipped through the streets of Boston.

By whom were the Baptists whipped, fined, and imprisoned almost to starvation, ducked almost to drowning, hunted with dogs and hanged almost to death, in Virginia? I answer, by the Episcopalians, who have now, with Dr. Holley at their head, the management of Transylvania University.

I dont mean to reprobate the whole sect of Episcopalians. There are many men of high worth and of evangelical piety among them, who have ever been opposed to religious persecutions, whose hearts have bled for the poor persecuted Baptists.

The *high Churchmen*, who have no other concern about religion than in its secular establishment and immunities, and the pompous show of unscriptural rites and ceremonies, and an affected exclusive right to minister in holy things by Apostolic succession through the Church of Rome, have been the persecutors in that denomination.

The old Baptist preachers often recount to their *unworthy* brethren the dreadful weight of sufferings which were inflicted on them by Episcopalians in Virginia, for nothing but preaching the Gospel to dying sinners. The bars and bolts of prisons and the terrors of death could not restrain them--and many persecuting Mannassahs and Sauls were pierced to the heart and converted from the error of their ways to the Lord, by their preaching through the grates of dungeons, into which they had been thrown "for the word of God and for the testimony of Jesus Christ." They paid the Episcopalian clergymen, many of whom were intemperate men, sixteen thousand weight of tobacco per annum, and were then whipped, fined and imprisoned, for worshipping God and exhorting sinners to repent and flee from the wrath to come. These things the Baptists remember, and I trust in God that they are too "bold and magnanimous a people"--too "jealous of their own rights, and mindful of their whippings, fines and imprisonments, ever to submit to a mercenary transfer of power," either to the Presbyterians who never did persecute them in these United States under an established religion, their religion never having been established, or to their former persecutors in New-England, or to the Episcopalians, who acted as Pharoah and his task-masters towards them in Virginia:—yes, they remember them too well, ever tamely to surrender up their own dear sons into the hands of

an infidel president, to corrupt them by principles and examples in opposing of which they were thus afflicted and tormented.

The eyes of the Baptists are getting pretty well opened to the insidious conduct of Dr. Holley and his friends. They have heard them repeat again and again Presbyterian hostility against the Baptists and their insatiable thirst for the power of government over Transylvania University—and behold, when the secret comes out, the sects of those very men who make the charges have been the only persecutors of the Baptists in these United States, and are *now* in possession of the power and authority over the institution:—and some of them are endeavouring to vilify the character of Dr. Fishback, for resisting and retiring from the insults and injuries offered by the president, to the religion of the baptists and of every other christian sect—yes, they are getting fully awake on this subject.

It was by the united operation of the Presbyterians and the Baptists, with the active exertion and influence of Mr. Jefferson, that the religious establishment in Virginia was set aside. The late venerable and universally esteemed Caleb Wallace, one of the former judges of the court of appeals in this commonwealth, headed and conducted the Presbyterian petition before the Legislature of Virginia for a repeal of the Episcopal establishment.

The Baptists have ever been in favour of religious freedom, and for fostering that sentiment under every establishment of religion, they have felt the lash. They feel concerned for the happiness of President Holley, and pity him too, but his religious principles they can neither receive nor permit longer to contaminate the minds of their sons. Had he have had a few more such friends as Dr. Fishback, his situation would now be much better than it is. They design not to abandon Transylvania University, unless compelled to do so by a failure to rectify what is wrong and to supply what is wanting. They have no institution of learning as other sects have in the state of Kentucky, nor do they desire one. Transylvania University with a proper system of reformation will be the place of resort for their sons, whose moral principles and character they desire to see formed and cultivated according to the principles contained in the extract from Dr. Lindsley's address in the last Western Luminary.

They think that Doctor Holley, is bound to put it in the power of the Trustees of the institution, to commence the system of reformation immediately. by intimating to them his design to relinquish his present situation at the end of the present session. The Board with this suggestion, ought to call to their aid the council and advisement of some of the leading men from each religious denomination of christians, and others of no sect, to consult about the course that ought to be pursued, so that at the commencement of the next session every thing may be in suitable arrangement and order, and the college progress without interruption; and the Legislature at the next session will complete the system.

This course is a reasonable one for Dr. Holley to pursue. He and his friends ought to acquiesce in it. At the same time that he has a right to his opinions in religion and morals, without being persecuted for them, he has no right to impose them upon others, or to inculcate them by lecture, precept and example in a public institution of learning in opposition to the religion and morality of all denominations. In short, the people will not bear them.

For the last seven years he has received more than twenty one thousand dollars as president.

The course suggested above, the citizens of Lexington have a claim upon him to pursue. The prosperity of the University is essentianl to their interest. His public standing will be better by pursuing it than it can be by another means.

No person of an honest mind would expect him to be a hypocrite, by professing principles which he does not believe, to continue his present situation; nor can he expect the country to sacrifice their principles to retain him. Here then is a fair and reasonable ground for a separation. The prosperity of the Town requires it, and the Baptists are more interested in it, for the reasons before assigned than any other sect. The Episcopalian interest which now governs the institution, does not exceed three, perhaps not more than two churches in the state; while the Baptist churches are a-

bout five hundred in number, and their actual number of members about forty thousand. They have not now a single member in the board, and have had but one since 1813, notwithstanding all that Observer has said about their being such a *magnanimous people.*

A BAPTIST.

ERRATTA.—In the last No. page 621, first column, line 14 from top, *the best part*—should read, *the last part.* Same page and column, line 26 from top, *practically explained,*—should read *practically exemplified.* Same page, second column, line 21 from top, *practically explained,* should read, *practically exemplified.*

To the Editor of the Western Luminary.

Dear Sir,

It is the particular request of several of the witnesses of the facts recorded below, who are friends of the deceased and of the religion of Jesus Christ—that you would give the following sketch an insertion in your paper.

A. L.

Fayette county, March 26.

DIED, on the 20th of Feb. 1825, in the vicinity of Bethel church, Fayette county—Miss CARILLA LOGAN, daughter of the late George Logan, in the 22nd year of her age.

In early youth she had treasured a rich amount of Bible knowledge in a Bible-class which William B. Logan, since deceased, had superintended. She was also accustomed to wait upon the preaching of the word of God at Bethel when opportunities were given. Upon some of these occasions she was seriously impressed by the ministry of Dr. Blythe. Under the influence of these feelings she had earnest thoughts of connecting herself with the church.

About 13 months since she expressed a strong desire to enjoy again the benefits of a bible class.—Accordingly an effort was made, and a class was formed. At its first meeting at the house of A. Logan, the 148th Psalm was recited and was made the ground of meditation and of a song of praise. The words of that Psalm were on this occasion made exceedingly precious to her soul; and she remembered the transactions of that day with rapture, to the latest moments of her life. Judging from this and other similar effects of bible classes, it may be questioned whether so happy a method as this of interesting and informing the minds of youth has ever been devised. No church or neighbourhood should be without them. In her last sickness she exhibited many proofs of actual and lasting spiritual benefits from the bible class.

During several months of lingering indisposition she was deeply exercised, and was blessed at length with a satisfied assurance of her interest in Jesus Christ.

A few days before her death, she sent for a christian friend in the neighbourhood—and informed him that she was in great darkness of soul, as to her spiritual state and eternal prospects. A very solemn interview ensued. All who were present were called on to unite earnestly in praying to God for her, in that critical hour. He who heareth and who answereth prayer, graciously heard the united supplications of his people in her behalf. The cloud was dispelled from that hour; and her hope in the Redeemer became brighter and brighter. The remaining hours of her life were spent principally in prayer and praise to God her deliverer. The night of her death was one of glory. Such a scene of serenity, of self-possession and of triumph, such a glow of heaven in a dying saint, such a treasure of divine truth flowing in such astonishing fullness and clearness of application from her soul—have indeed been but seldom witnessed. The sting of death being so evidently taken away, who could refuse to rejoice and bless the Lord! Almost her last words were, "Farewell—Farewell; weep not for me; I am just now going to the Saviour and to glory—Come Lord Jesus and receive my spirit—come quickly."

KENTUCKY BIBLE SOCIETY.

The Anniversary of the Bible Society of Kentucky will be held in McChord's Church on to-morrow, April 14th, at 10 o'clock, A. M. The report of the Society's proceedings will be read, and several appropriate speeches be delivered on the occasion. Our fellow citizens are respectfully invited to attend.

GENERAL ORDERS.

U. States ship NORTH CAROLINA,
off Cape Henry, Jan. 12, 1825.

The prevalence and frequency of fighting and quarrelling among some of the younger officers, and the detestable practice by them and others of fighting duels, defaming each other, and assuming to themselves the right of making the conduct of their equals and superiors topics of conversation and indecorous animadversion at tavern tables, in stage coaches, steamboats, and other public places, have been carried to such an extent for some time past, as to require a resort to measures the best calculated to produce immeditate reform, and to save the character of the service, as well as their own, from impending ruin and disgrace.

I have, in consequence, to require of all officers who are now, or shall hereafter be, placed under my command to respect and obey, themselves, and to use the utmost vigilance and attention in enforcing in others, their subordinate due respect and obedience to the laws and regulations made and provided for the government and conduct of all officers and others belonging to the Navy of the United States. As I am determined from this date not to permit the slightest violation of such laws and regulations, with which I may become acquainted, to pass unnoticed.

Should disputes unfortunately happen between the officers of this or any any other ship of the squadron which I have been appointed to command, they are not on any account to assume to themselves the right of settling such disputes, in any other manner, than by an appeal to the captain of the ship to which they belong, or to myself, if necessary. And I would have it further to be understood, that for a violation of this order, by any officer, I shall not fail to put the laws in force against him to their utmost extent.

JOHN RODGERS,
Commanding U. S. Naval Forces in the Mediterranean, and Commanding Officer of the U. S. Navy.

From late English papers.

The determination of the British Cabinet is far from inducing the Spanish Government to abandon its projects of conquest in America: but it seems to have full conviction that its unassisted efforts will be useless. The views of the high ultra party are turned towards Russia, and they flatter themselves that the Emperor Alexander will soon arrest the march of England.

Dr. Swedenstierna, one of the most celebrated mineralogists of the North, put a period to his existence on the night of the 13th of Jan.

A singular report has for some time prevailed, that an estate, comprehending a whole parish, has lately been purchased in Ireland, by French money, for the establishment of a Society of Jesuits. That the estate has been bought and paid for is certain, but curiosity must be excited to know the real purposes of the purchasers.—*Aberdeen Chron.*

The number of individuals annually mutilated by machinery, in Manchester, Birmingham, and Leeds, would, if stated upon paper, appear almost incredible. In this town alone, it has been estimated, and we believe correctly, as averaging, one year with another, considerably above one thousand persons.—*Manchester Courier.*

LONDON, Feb. 10.

In the German papers received yesterday, we observe a statement which tends strongly to corrobate the opinion that the policy of England, with respect to the new American States, will in substance be followed by the Maritime powers of Europe.

POETRY.

THE MANIAC.

[By Bernard Barton.]

To see the human mind o'erturn'd—
  Its loftiest heights in ruin laid,
And Reason's lamp, which brightly burn'd,
  Obscured or quench'd in frenzy's shade;
A sight like this may well awake
Our grief, our fears,—for nature's sake.

It is a painful humbling thought—
  To know the empire of the mind,
With wit endow'd with science fraught,
  Is fleeting as the passing wind;
And that the richest boon of Heaven,
To man—is rather LENT than GIVEN.

To-day he sits on Reason's throne,
  And bids his subject powers obey;
Thought, Memory, Will,—are all his own,
  Come at his bidding, list his sway!
To-morrow, from dominion hurl'd,
Madness pervades the mental world!

Yet think not though forlorn and drear,
  The Maniac's doom—his lot the worst;
There is a suffering more severe
  Than these sad records have rehears'd.
'Tis his—whose virtue struggles still
In hopeless conflict with the will.

There are, before whose mental eye
  Truth has her chastest charms display'd;
But gaudier phantoms flutt'ring by,
  The erring mind have still betray'd;
Till gath'ring clouds, in awful night,
Have quench'd each beam of heavenly light.

There are whose mental ear has heard
  The '*still small voice*' yet prone to wrong,
Have proudly, foolishly preferr'd
  The sophist's creed, the syren's song;
And stak'd upon a desperate throw
Their hopes above—their peace below.

There are, in short, whose days present
  One constant scene of painful strife!
Who hourly for themselves invent
  Fresh conflicts; till this dream of Life
Has made their throbbing bosoms ache,
And yet, alas! they fear to wake.

With these compared, the Maniac's doom,
  Though abject, must be counted blest;
His mind, though often veil'd in gloom,
  At times may know a vacant rest.
Not so when thought and conscience prey
Upon the heart that slights their sway.

O Thou! whose cause they both espouse,
  In mercy bid each conflict cease;
Strengthen the wak'ing sinner's vows,
  And grant him penitence and peace;
Or else, in pity, o'er the soul
The dark'ning clouds of madness roll.

From the United States Literary Gazette.

THE MURDERED TRAVELLER.

When Spring to woods and wastes around,
  Brought bloom and joy again,
The murdered traveller's bones were found,
  Far down a narrow glen.

The fragrant birch, around him hung
  Her tassels to the sky;
And many a vernal blossom sprung,
  And nodded, careless, by.

The red-bird warbled as he wrought
  His hanging nest o'er head,
And fearless, near the fatal spot,
  Her young the partridge led.

But there was weeping far away,
  And gentle eyes for him.
With watching many an anxious day,
  Grew sorrowful and dim.

They little knew who loved him so,
  The fearful death he met,
When shouting o'er the desert snow,
  Unarmed and hard beset:

Nor when around the frosty pole
  The northern dawn was red,
The mountain wolf and wild-cat stole
  To banquet on the dead:

Nor how, when strangers found his bones,
  They dressed the hasty bier,
And marked his grave with nameless stones,
  Unmoistened by a tear.

But long they looked, and feard and wept,
  Within his distant home;
And dreamed, and started as they slept,
  For joy that he was come.

So long they looked—but never spied
  His welcome step again,
Nor knew the fearful death he died
  Far down the narrow glen.